

No. 135 JANUARY 1980

Spearhead

30p



**1980: THE NEXT TARGET –
WHITE SOUTH AFRICA**

Nationalist comment

WHAT WE THINK

on the month's news

Pea-shooter diplomacy

In the days when the Western nations, with Britain in the forefront, were regenerate and powerfully led, the term 'gunboat diplomacy' aptly described the method by which those nations protected their interests and reacted to threats from their enemies. In our times the picture has radically changed. Western reaction to the Soviet invasion of Afghanistan might better be described as 'pea-shooter diplomacy'.

That the best the West can do is engage in an anguished debate as to whether to compete in the Moscow Olympics this year is something that must send guffaws of contempt echoing through the corridors of the Kremlin. Compared with the requirements of global *realpolitik*, whether or not a few foreign athletes boycott the games is a matter that causes barely a ripple of concern among the Soviet leaders. Indeed the fact that this seems to be the limit of Western opposition is something that they can point out to their subjects as a prime example of the decadence and impotence of the non-

communist world.

A lot of silly nonsense has been talked about the use of the Olympic Games as a weapon of propaganda by the host nation to impress the rest of the world and in this regard the staging of the Berlin Games by the Nazis in 1936 is often cited as an illustration.

In fact Britain was appointed as the location for the 1936 Games sometime before Hitler came to power and the German application for this appointment was made yet a good deal earlier. That the Hitler Government made every possible use of the occasion to demonstrate its achievements to visitors and to the world's media is not remarkable. Every country staging the Olympics or any other international event surely attempts to do likewise. What has grated in the minds of liberals and leftists ever since the Nazi Olympics is not so much the effort made by the host nation to put on an impressive show but its success in doing so. Thousands of visitors came away from Berlin with a picture of National Socialism totally different to that fed to them by their political bosses and newshounds at home. This was the real crime of the games in Berlin. Moscow is not likely to repeat such a triumph because, whatever gloss the Soviets try and introduce for the benefit of visitors, the shortcomings of their system will be exposed in the shoddy service in hotels and restaurants, the appalling lack of consumer goods in the shops and in the general unattractiveness of the Soviet capital.

No, the fuss about whether we should take part in the Olympics is just a diversionary tactic employed to give the impression that the West is doing something — whereas in fact it is doing nothing. Unless the leaders of the Western nations are actually willing to march their troops into Afghanistan and throw the Russians out, they should

shut up and cease striking their ridiculous postures of moral indignation. Far better that they should dedicate themselves to building up their armed forces to a strength at which in the future they can match their words with action.

The Conscription debate

Talk of the build-up of armed forces brings us to the issue of Conscription, which has been mentioned in the US and in Britain in the aftermath of Afghanistan and which has been energetically debated in newspaper letter columns of late.

Those who argue against Conscription are fond of quoting the opinion of the men they claim to be experts on the subject, the military top brass. In the opinion of the top brass, they say, Conscription is undesirable because it results in a flow into the forces of large numbers of unwilling servicemen who are mostly of greatly inferior quality with regard to their potential to be trained into good fighting men. Far better keen and eager recruits, they claim, who really want to serve.

With this we cannot argue so long as we consider the armed forces in terms of their presently very limited role. Of course the expansion of forces less than a quarter of a million strong and consisting of dedicated professionals into ones several times larger and including a majority of conscripts is going to result in a lowering of average quality.

But armed forces are not created for the purpose of providing generals with comfortably manageable units by which they can hold parades and conduct manoeuvres with the minimum headache and the maximum of job-satisfaction to themselves. Armed forces are created to defend national frontiers and national interests — in a world in which these frontiers and interests are sometimes threatened by enemies employing huge manpower and armour, made possible by mass mobilisation of entire populations. In such a world Conscription is the only possible means of national survival.

The great value of a high quality professional army is that in such instances it can provide the leadership nucleus around which mass armies can in an emergency be built. But unless there exists the apparatus for the rapid mobilisation of such mass armies a war can be lost before they are ready to put into the field. National Service as an ongoing institution provides that apparatus because it provides every eligible member of the male population with basic service experience which can greatly reduce the time spent in training him when national emergency arises.

Without this background experience, training is longer and more difficult and mobilisation thus much slower. At a time of slow mobilisation a small professional army must bear the brunt of an enemy mass attack and, as in 1914, can be almost wiped out by sheer weight of numbers, thus deci-

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mating the high-quality nucleus needed to lead and train larger forces.

Service chiefs who oppose Conscription commit an additional error. They regard their professional forces as an enclosed and isolated community apart from the nation and which should be undiluted by the slovenly civilian values prevalent in the nation. In fact they ought to look at things in reverse. The involvement, through National Service, of the whole nation in the tasks of national defence provides the opportunity for professional military qualities to permeate the whole nation, those qualities and influences leaving their mark to some degree on every man who passes through service institutions. Rather than the professional forces being reduced to civilian military standards, they can help to lift civilian society up towards their standards.

It is for these reasons that *Spearhead* always has supported, and always will support, the restoration of National Service in Britain.

Uselessness of the Cuts

"Fight the cuts!" has become a fashionable left-wing 'rentacrowd' slogan aimed against current government policy of reducing grants to local authorities. It is an enticing slogan when it is accompanied by leftist propaganda which depicts old folk being deprived of essential social care, schoolchildren being denied accustomed educational amenities and all manner of other vital municipal services deteriorating and even disappearing through lack of funds.

A closer look at the budgeting of many local authorities, however, will reveal that cuts need not in any way necessitate deprivation in these sectors.

Recently a study was made of some of the monetary outgoings of the London Borough of Lambeth, where the local council is heavily dominated by a far left Labour clique led by Trotskyite Ted Knight. Items include large grants to the Anti-Nazi League for the purpose of holding a carnival; support for a group called 'Rock Against Thatcher' for a multi-racial pop concert this coming May; grants to Black Power; the funding of Union Place Resource Centre, which employs 8 people and performs printing services for well over 200 extreme left-wing groups throughout London; a council-funded investigation into 'police brutality' against local black immigrants; finally, a huge spending spree whereby hundred of local properties have been brought under municipal ownership.

Lambeth is not entirely unique in this regard. Other scandalous revelations have been made of the expenditure in similar directions by other London boroughs such as Brent and Camden. There are many more such cases in London and beyond.

Have Mr. Knight and his cohorts shown any sign of cutting this wastage in order to trim council expenditure in accordance with

reduced government grants? Not a bit of it. He threatens merely to increase local rates by **60 per cent** – which will mean an increase over the last two years of **100 per cent!**

Notwithstanding our feelings about the monetary mismanagement of this and other left-controlled councils, we have little faith in the ability of Tory Government cuts to accomplish anything. What is needed, and what the Tories have so far been frightened to introduce, is iron supervision of local government budgeting in those areas where it is plainly subject to abuse. In this way cuts can be applied in the sectors where they are really needed and not made to affect local folk in terms of essential services.

Some of the more ludicrous items of expenditure by Lambeth Council are cited to illustrate council attitudes rather than because of their importance as portions of the total budget. It is not suggested that cutting them out will solve the borough's financial problems. Much more germane to these problems is the vast figure of interest owed on loans by the local housing department. Owning over 33,000 properties, the borough spent £8.5 million last year on managing them, £7.3 million on repairing them and no less than £24.2 million on interest charges on the money needed to build or buy them.

Set against this liability, Tory cuts achieve practically nothing – particularly if local authorities are permitted to make up the difference by rate increases. Apart from the prohibition of the financing of politically motivated projects, such as carnivals, resource centres and the like, a new method of providing funds for housing must be found which will cut out the massive loan-interest factor. How this may be achieved is described in the 1979 General Election Manifesto of the National Front.

A paying proposition!

They just won't lie down! A scruffy little publication has come into our hands bearing the name of *Excalibur*. It appears to be the organ of the rebellious faction which up till recently caused so much trouble and division in the National Front, and announces that its Editorial policy will be one of "support for the Constitutional Movement within the party."

This is truly pathetic. Far from being "within the party," nearly all the ringleaders of this "movement" are now outside the party – expelled for a variety of disciplinary offences. As for an "Editorial policy," it is interesting to know that the journal has one because it does not appear to have an Editor – at least none is named. Neither is there any printer's and publisher's imprint, as required by law. The journal is therefore strictly speaking **illegal**.

The whole quality of content and production gives an idea of what the National Front would be like if these comedians had ever been allowed to take it over, as it was

their ambition to do. We have seen better efforts from fourth form school magazines. The very idea that such rubbish might be produced on behalf of a political party is enough to make one squirm.

In one section, entitled "From the Front Line," the journal tries to keep alive the nasty innuendo employed by the faction concerning what it claims to be the mis-handling of party funds and in one vicious little cartoon the suggestion is made that leading party officials are lining their pockets.

The journal is typeset on an ordinary typewriter and printed by duplicator. It runs to 12 pages of about *Spearhead* size and contains about one-third the word volume of *Spearhead*. It has no photographs. Yet it sells at the *Spearhead* price of 30p.

At least no one can say that they lack nerve!

Right to choose to kill?

Watching David Steel's oration against any curb on the permissive abortion law which he originally sponsored once again raised the interesting question as to whether 'liberals' are born rather than made. It seems to us that a person who can orate with such an appearance of moral conviction in favour of something that is so self-evidently immoral has to be an entirely different kind of human being from someone whose moral sense is immediately outraged by the killing of new life.

From whatever point of view the abortion issue is looked at, the inescapable fact is that at conception a genetically whole new life is created. If it is healthy, to destroy it is to destroy a new, healthy human life. There can be no justifiable distinction between killing before birth rather than after it, for in both a human existence is terminated. There is a right to choose sex or marriage or contraception, even promiscuity; there cannot possibly be a 'right to choose' to kill life merely because it is inconvenient.

Freedom within limits

We are supposed to live in a 'democratic' society in which free debate and enquiry constitute two of our most treasured rights. Unlike in totalitarian countries, there is supposed to be no political curb on scientists and scholars pursuing their impartial search for truth and knowledge. We all know, of course, that all this is the sheerest humbug, and that free enquiry is permitted only so long as it does not step outside acceptable limits. In France, Professor Robert Faurisson of the University of Lyon has stepped out of line. After years of painstaking research he has declared the 'Holocaust' of six million Jews to be a fraud, and he has been suspended from his teaching post for his pains. A court case is pending in defence of Prof. Faurisson. If you want to organise part of a world-wide petition in his support, write to Mr. John Bennett, 122 Canning Street, Carlton, Melbourne, Australia.

International Finance provoked Iran crisis to protect profits

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WHILE THE agony of American hostages in Tehran was deep into its third week, President Carter issued emergency orders to enable Chase Manhattan Bank — the Rockefeller family's financial flagship — to pocket still more of Iran's national wealth.

Having smuggled the deposed Shah Mohammed Reza Pahlavi into the US under false pretences, with the aid of fraudulent or forged medical documentation, Carter reacted to the international crisis which erupted from this slippery manoeuvre by seizing all of the assets owned by the Iranian government in America.

Administration spokesmen asserted that the freeze order and declaration of national emergency came in response to a series of outrages. They cited the mob takeover of the US Embassy in Tehran, the seizure of its American employees, and Iran's decision to withdraw its funds deposited in US banks.

ROCKEFELLER PLANNED RIOTS

A glimpse at any TV newscast confirms that Iran is in the throes of anti-American frenzy.

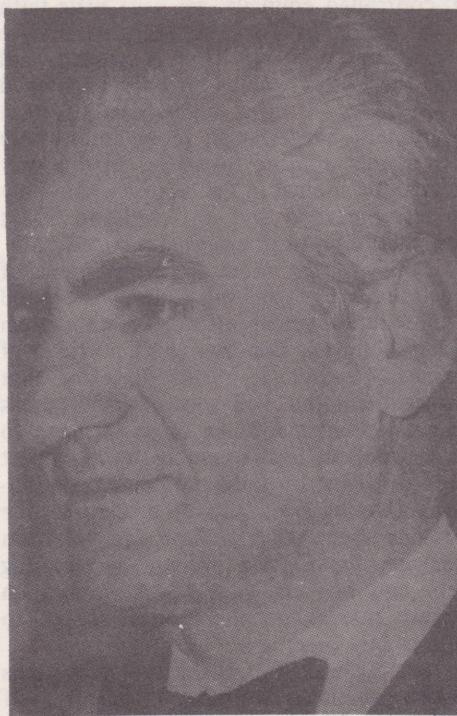
But neither the Establishment media nor the White House has told the public that this wave of anti-yanqui rioting and violence was set off deliberately by a small, secret consortium of megabankers led by David Rockefeller and Henry Kissinger. Both had exerted heavy pressure on the reluctant but submissive Jimmy Carter to bring the Shah to New York.

Fully confirming *The Spotlight's* exclusive (November 26) the *New York Times* subsequently admitted that Rockefeller and Kissinger had twisted the wretched Carter's arm for almost three months before the president agreed to admit the Shah to the US.

The emerging details verify that the ousted Iranian monarch did not arrive in New York as the result of a "medical emergency," but as the central figure in a new conspiracy to reimpose monarchy on chaotic, disunited and riot-plagued revolutionary Iran.

RE-RUN '53

The Rockefellers, both as oil magnates and oligarchical bankers, had helped cook up a similar plot in August, 1953. At that time the Shah — a young monarch barely 25 years old, but already hated and opposed by the majority of Iranians with sufficient fervour to make him abandon the royal palace and flee abroad — was restored to his throne by



The Shah of Iran. Rockefeller's Chase Manhattan were the Shah's bankers.

a combined task force of CIA covert staff officers and oil company agents.

While this conspiratorial coup was still being promoted by the Establishment media as a smashing anti-communist triumph, the Rockefeller combine moved in with lightning speed to milk super profits from the affair.

Chase Manhattan, operating as the innocuously named International Agribusiness Corp., grabbed vast tracts of Iran's most fertile farmland. Tens of thousands of simple sharecroppers were driven off the land. And, precisely as *The Spotlight* — alone among the national media — reported, Chase Manhattan began to skim enormous revenues from the froth of enthusiasm whipped up by the media for the return of "our friend, the Shah."

SHAH NO FRIEND

But what made Shah Mohammed Reza Pahlavi a favoured personage of Washington's and New York's ruling circles was not his friendship for America. The Shah was first among the petroleum-producing potentates to push for sharply higher oil prices in 1973. This helped set off the disastrous inflation spiral that is bankrupting this nation and pauperising the great majority of Americans.

It was the Shah's willingness to plunder the riches of his own nation — in partnership with Chase Manhattan Bank and other

predators — that made him the favoured pet of international megabankers.

"Forget the medical mumbo jumbo; it was Chase Manhattan that deposited the Shah in New York," a knowledgeable Wall Street source, himself a retired bank president, told *The Spotlight* in New York. He asked that his identity be protected.

"Chase was the Shah's banker and partner in a lot of dubious but very profitable deals, most of which are still hidden," he said. "The hitch was that when the Iranian people got fed up and kicked the Shah out, Chase got stuck with a lot of 'commercial paper' — that is, current debt balances the new government didn't want to pay.

"Now that Carter has conveniently ordered Iran's assets frozen, Chase simply went and put a couple of billion bucks' worth of those blocked deposits in its own pocket to 'offset' the receivables it claims to be holding. Is it legal, to grab foreign funds like this? Who knows? Watch what they do, not what the papers say; Chase will get away with it again."

Among the dozen major US banks found to be holding substantial Iranian assets blocked by Carter's emergency proclamation, only Chase Manhattan and its giant sisters, the New York-based Citibank and Banker's Trust went the White House one better and simply confiscated the frozen funds.

With total assets affected by the sequestration now estimated at \$8 billion, Chase is said to have been holding almost \$2 billion in various demand and time deposits, bonds and negotiable securities belonging to the government of Iran.

SEIZURES SCANDALOUS

The US treasury briefly abandoned its customary stance of deference to the Rockefellers and admitted that, under federal banking law, Chase Manhattan's grab for Iran's blocked funds was illegal.

The entire affair, with its slippery scenario, its lies, frauds and forgeries, its raw glimpses of predatory profiteering, its air of letting the innocent suffer and the law-abiding lose, recalled nothing so much as the scandalous seizures of German assets during the early years of World War II.

Those crude confiscations of almost 40 years ago were also hailed by the Establishment media as justifiable countermeasures against an "irrational" and "violent enemy."

WWII PARALLELS

But *The Spotlight's* investigative team has gained access in recent weeks to a major

Contd. on page 17

ALEX LAWRENCE

SOUTH AFRICA: MONEY POWER VERSUS WHITE POWER

OBSERVERS of monopoly capitalism will have been interested by the recent restructuring of parts of Anglo-American Corporation of South Africa which took place in October last year. The details do not concern us here, but press reports showed that Anglo-American has interests in potash in Yorkshire, base metals in the Irish Republic, Zambian copper, French tungsten and platinum. Also controlled by the Anglo-American empire are the diamond monopoly De Beers, metal refiners Johnson Matthey, Botswana RST (nickel and copper) and subsidiaries in Australia, Canada and Brazil. This represents, however, a mere fraction of the massive economic and political power of the Anglo-American conglomerate.

This power has its historical roots in the 1880s, when exploitation of South African diamonds and gold got under way. This exploitation was carried out partly by Anglo-Saxon imperialists such as Cecil Rhodes and by speculators like Ernest Oppenheimer, Solly Joel, Barney Barnato and Alfred Beit. Following Rhodes' death, it was Oppenheimer who went on to monopolise large sections of the South African (and subsequently the world's) mineral industry.

Building on his acquisition of Rhodes' De Beers Consolidated Mines, Oppenheimer proceeded to gain total control over both the production and marketing sides of the diamond business. From here, rapacious advances were made into the exploitation of gold, coal, copper and so on. The vehicle at the centre of the Oppenheimer empire was his Anglo-American Corporation of South Africa, founded in South Africa in 1917.

UNETHICAL METHODS

Oppenheimer's success in setting up this company was due partly to his highly unethical business methods, and to his vital sources of funds. Oppenheimer had friends, many of them "co-religionists", in the two financial centres of the world. In London he was on close terms with the Rothschild banking dynasty. In New York he was in contact with the top echelons of Wall Street, which has traditionally been divided between Gentile banking houses such as Morgan and Rockefeller on one hand, and the big Jewish houses like Kuhn Loeb and Goldman Sachs on the other. Oppenheimer's American business friends included financier Herbert Hoover (later to become President of the USA) and William Boyce Thompson of the Newmont Mining Corporation. Thompson arranged for Newmont to finance the Anglo-American venture, and was the Newmont representative on the original board of directors. That very same year, 1917, Thompson donated \$1,000,000 to the fledgling Bolshevik government of the Soviet Union. Anglo-American was also backed by J. P. Morgan, which was at the time also financing the Allied effort in the 1914-18 war, acting as the British government's agent

for the raising of war loans in the United States.

The Rothschilds are still involved heavily in Anglo-American today, with their family representative on the board. This century-old Zionist interest in Southern Africa is now working through the big mining interests like Anglo-American and Rio Tinto Zinc to achieve its internationalist goals.

Apart from a cruder form of materialism, this interest seeks to destroy the strong racial demarcation between Black and White which exists in the Republic of South Africa. In South West Africa the Rothschilds are the primary source of funds for Dirk Mudge's multi-racial Democratic Turnhalle Alliance (DTA). In Rhodesia Rio Tinto Zinc (of which Lord Carrington is a former director) has financed Bishop Muzorewa's United African National Council (UANC), which also received money from the Joseph Rowntree Social Services Trust, the "philanthropic" arm of the Rowntree Mackintosh confectionery empire and well known to nationalists as a backer of a whole menagerie of anti-White causes.

With the effective collapse of the White will to power in Rhodesia, the Zionist money power will, in the 1980s, turn its full attention to South Africa. Sir Ernest Oppenheimer himself spent lavish sums on racial integration projects and Black "charities", as well as exporting large sums of money to a rather more Levantine location at the eastern end of the Mediterranean. His son and successor Harry Oppenheimer has extended this pernicious influence further into the fabric of White South African society. Apart from the powerful influence which large monopolistic companies accumulate by acting as patrons of education, scientific research and the arts, Anglo-American owns a substantial slice of South Africa's liberal press. It is also, as is well-known, the main paymaster of the country's second largest political party, the multi-racialist and Zionist-controlled Progressive Federal Party (PFP). In fact, one of the Progressive's MPs is an alternate director of an Oppenheimer company mining diamonds in "Marxist" Angola!

Anglo-American also finance the South African Institute of Race Relations (a carbon copy of the British IRR, which Harry Oppenheimer also helped to set up, along with other colourful characters like David Sieff) and pay the bills of Ian Smith's traitorous Rhodesian Front, which has played a vital role in inducing White opinion

in Rhodesia to accept the imposture of "majority rule".

The experience of genuine South African nationalist groups like the Herstigte Nasionale Partige and the Anglo Afrikaner Bond suggests that the National Party government there is dominated by the same liberalism which pervades the structure of the rest of Western society. The NP government led by P. W. Botha, touted as a "hard-liner" when he came into office, is now speeding up its attempts to dismantle the apartheid system, with changes in the pipeline including the granting of trade union rights to Blacks (something that Anglo-American has wanted for years) and the watering down of the laws prohibiting inter-racial sex and marriages. The trade union question presents a dilemma for all Communists abroad, since the White Afrikaner working class (as opposed to the liberal Anglo-Jewish middle class) are clearly bitterly opposed to any changes in the present legal arrangements. A recent by-election campaign saw violent clashes between NP supporters and ultra-right wing White miners. The South African Zionist community, the naive NP goyim and the big money of the mining companies are combining to destroy the natural racial organisation of South Africa.

MEDIA SILENCE

It is these mining companies which are the hidden power in Southern Africa, a power generally ignored by the Establishment media. After all, it would be stepping on too many toes to point out that Joshua Nkomo's murderous ZIPRA terrorists are financed mainly by Lonrho, whose board of directors includes prominent Conservative MP Edward Du Cann (a man with a long and unsavoury history of financial speculation) and once included also Princess Alexandra's husband Angus Ogilvy. It is to be noted with interest and not a little amusement that the left attack Lonrho for sanctions busting but never mention its role in helping the left's beloved Zimbabwe "freedom fighters".

We could not do better than conclude with a quote from a source that no good Communist will disagree with: Zionism is "secretly infiltrating all the life cells of all the countries in the world, undermining from within all that is strong, healthy and patriotic" – from *In the Name of the Father and the Son*, by the well-known Russian Nazi Ivan Shevtsov, published in the Soviet Union in 1970.

ICONOCLASM AND PROPHECY: A BOOK FOR THE NEXT CENTURY

REVIEW BY JOHN TYNDALL

WHICH WAY, WESTERN MAN? by W. G. Simpson. Pub. Yeoman Press, Box 862, Cooperstown, N.Y. 13326, U.S.A. Obtainable from Nationalist Books, Box 163, London EC2.

WE who are dedicated to the resurgence of the West, and to resistance to the anti-Western forces of Liberalism, Internationalism and Marxism, are abundantly supplied with signposts in the realms of pure politics and economics, as well as that of racial science. A vast literature is at our disposal explaining the nature of those developments of the 20th Century which have led to the Western nations' retreat from power and influence and pinpointing those things that need to be done in the purely secular fields for that power and influence to be restored. In the sphere of Race itself, we are not lacking in factual evidence whereby the theories of race equality and race integration that lie at the centre of Western retreat can be intellectually annihilated and 'Racialism' — that leading heresy of our times — vindicated beyond challenge.

What has been in short supply is a deep analysis of the moral and spiritual undercurrents to these political developments. Rooted in the West's apparent acceptance of its global decline, and at least in its state of paralysis with regard to effective resistance to this decline, is a scale of human values inimical to everything needed for Western regeneration. If Liberalism be recognised as the political and secular expression of this Western paralysis, an explanation must exist as to what has given rise to Liberalism in the innermost recesses of the human soul. Western Man has become utterly confused in his basic conceptions of right and wrong, good and evil, for him to have become under the sway of political doctrines so conducive to his present weakness.

For years I have waited for an author writing in the English language to probe deeply into this question and to let loose a liberating gale of wind that would sweep away all the nauseating moralistic hang-ups that inhibit today's White Races from recovering their will to survival. The translations of Nietzsche have gone some way to meeting this need, but the works of that philosopher were addressed to a world a century behind our times and without foreknowledge of many of our contemporary problems. Additionally, they were written in a state of isolation from Anglo-Saxon culture and its particular *ethos*. Nietzsche himself saw the Anglo-Saxons from the outside, from the position of a man living in a society as yet only slightly infected by the

liberalistic climate already dominant in the English-speaking world. What has been needed is a simplification and updating of Nietzsche so as to make him relevant to our current Western predicament, and preferably by an English-speaking author familiar as a native to Anglo-Saxon society and its patterns of thought.

This need has now been fulfilled, and most admirably so. William Gayley Simpson is an American of Ulster-Scottish background. Now 87 years old, he has recently produced a book which charts a lifetime of work and study centring around a desire to grapple with and reverse the forces making for the decline of the West. In the early stages of his struggle Simpson became, as he testifies, a Christian pacifist and socialist, believing as he then did in the limitless potential of all humanity to achieve the highest quality of civilisation given the twin *panaceae* of economic opportunity and brotherly love. By instinct a man who believed in living and acting out his principles, he became involved in a Franciscan mission operating in a poor district of New Jersey populated largely by foreign immigrants of the "teeming refuse" variety inscribed in the words of Emma Lazarus on the plinth of the Statue of Liberty. Such an environment of course provides pastures that are the professional do-gooder's dream. William Simpson, however, carried within him a streak of sincerity and honesty that set him apart from the ordinary do-gooder species. As the years went by he came to recognise, in the face of mounting evidence, the futility of trying to construct a better society on foundations of the lowest grades of human stock. While other do-gooder types, when faced with a conflict between their own ideal preconceptions and the world of facts, designate the latter as being all wrong, Simpson was prepared to re-examine his preconceptions and if necessary change them. Indeed they became radically and permanently changed as facts contradicted them.

STUDYING NIETZSCHE

Becoming gradually disillusioned with the Christian gospel in the form handed down to the Western peoples in the 20th Century, he turned for guidance to the writings of Nietzsche, reading everything that the German thinker wrote and subjecting himself to a thorough study of Nietzschean doctrine lasting many years. He became convinced that that doctrine had been unfairly maligned and that in fact it offered a path of salvation to the West if it could be properly understood.

Along with this spiritual reorientation,

Simpson's politics moved gradually from left to very, very far right, involving in the process a total rejection of Internationalism, Race Equality, Liberalism, Democracy and Marxism, and an embracing of Racial Nationalism, Autocracy, Aristocracy and Monarchy.

His book, aptly named *Which way, Western Man?*, is not a single and integral work on its own but an editing and arranging of treatises written by the author at different stages of his life. It delves into Religion, Politics, Philosophy, Economics, History, Race and the Conspiracy Theory all with equal gusto. It is nonetheless a remarkable and stimulating work for the fact that it has certain important flaws. For instance, in its section on Economy it practically goes as far as repudiating modern industrialism. That life might be more agreeable for everyone if all the nations could be persuaded to renounce modern technology and revert to the age of peasantry and cottage industry is an interesting proposition but a nevertheless totally hypothetical one. All nations will not thus be persuaded and therefore those that took such a course would soon be devoured by those that did not.

THE ROLE OF WOMAN

Simpson's chapter on the role of Women will enrage all but the most extreme male chauvinists. In fact his conception of Woman in Society seems more akin to that of the Moslem World than of the Western — even to the point of consent for polygamy as a means of solving the problems of the alarmingly low White birth rate. I must admit that this and some other of his ideas on Women are too much even for me, not a pronounced women's libber at the best of times. However, the chapter is well worth reading for the sound demolition job it does on many of the modern feminist idiocies. The author's basic premise is right: that the role of Woman must be changed if the races of the West are not to die out through sheer lack of reproduction. To accept that premise one does not necessarily have to go the whole hog of Simpsonian reforms.

On the Racial Question the writer occupies himself largely with retracing the steps trod by well established race scientists and anthropologists, such as Shockley, Jensen, Grant, Stoddard, Shuey, Baker, Darlington, Keith, et al. To those who are familiar with the writings of these experts, these sections of the book are a little repetitive and say nothing much new. For this reason I skipped over much of them with just the most cursory glance. Much more interesting, because more original and

individualistic, is what the author has to say on the spiritual and aesthetic aspects of Race, which is found elsewhere in the book. Here he seems to me to get to the very core of what racial values are all about.

The same repetitiveness as is found in the Race sections will also be found in the sections on Conspiracy. Here again the author says little that has not been said already by the leading Conspiracy theorists, but it is agreeable to find that among those theorists he gives top marks to my distinguished predecessor as National Front Chairman, A. K. Chesterton.

Some space is given to the history of the 20th Century revolving around World War II in particular. Although what is said contains nothing very original, it is a relief to find that the author does not get drawn into that preposterous theory held by some conspiratorialists that Hitler was in alliance with the Wall Street bankers. While on the subject of bankers, banking and finance, I should add that space is given to that subject too — all with sound analyses and propositions in accordance with nationalist principles of financial reform.

DEEPEST FOUNDATIONS

But by far the most powerful part of the book, and the thing which removes it to a plane way above the conventional run-of-the-mill rightist, anti-communist, anti-conspiracy type of work to which we are well accustomed, is the section which explores the deepest moral, spiritual, religious and philosophical foundations on which modern Western society has come to rest. Few authors on 'our side' have ventured so far into this territory in our times and, as far as I know, none at all have in the English language. And what makes Simpson's approach to these questions so worthwhile reading is the way in which he makes his subject come alive with the most vivid verbal illustrations. These illustrations do much more than just convince the reader of the intellectual soundness of the writer's point of view; they have the priceless quality of being a summons to action; they paint in bold strokes the picture of a possible world in the making of which one really wants to become part and towards which one wants to work.

To what prior purpose should society be dedicated? asks Simpson. He replies that it should be dedicated above all to the breeding and nurturing of superior types of people: superior in physique, beauty, intelligence and character — an aristocracy of Race. And to what is Western society of today dedicated? To the very reverse principle. The highest moral imperative is to cater for the weak, the sick and the botched. Instead of superior people being regarded as society's foremost treasure, and one to build upon and increase by encouragement of their reproduction, they are deemed as merely useful insofar as their qualities can be

mobilised for the maintenance of life at the other end of the social, and racial, scale. Society becomes a gigantic hospital in which the strong and able spend their lives supporting the sickly. Eventually, the strong and able become infected themselves by the sickly — if not physically, at least spiritually. In the greatest infirmity lies the highest virtue. Those born with the attributes of health, strength and the capacity to achieve success and power should actually feel guilty about their endowments, and instead of devoting those endowments to the furtherance of their own kind, and thus to everything conducive to the strengthening of society, nation and race, should consecrate their lives to service of the fallen. By such principles does man book his ticket to heaven.

WRONG

Simpson finds such principles wrong — fundamentally, dangerously, tragically wrong. And his explanation of their wrongness is given added authority by his own experience and record as one who was once dedicated for several of the best years of his life to acting out those very principles. Not for him, the mere indulgence of liberal and humanitarian sentiments from the cosiness of a prosperous bourgeois habitat. He lived and worked among the wretched and the lowly and endured an austerity scarcely different to their own; he immersed himself thoroughly in their world and became almost part of them.

With the liberated feeling of a man who has been cured of a dreadful disease, Simpson turned later in his life to a thorough diagnosis of that disease. What deep human impulses and drives go to make that phenomenon we call the 'liberal conscience'? What is there in us that inclines so many of us towards liberal values? To find the answer, Simpson subjected his own psychology and that of others to close examination. The result is a section of the book given to an analysis of the superficially opposite impulses of egoism and altruism.

Here the author turns back to Nietzsche, who outraged his generation by acknowledging egoism as the highest virtue. In this, says Simpson, the German philosopher was much misunderstood and misrepresented. What he preached, and what Simpson endorses, is that that which we call altruism is merely egoism in a refined and more elevated form. Instead of the petty egoism that seeks its satisfaction in material or sensuous pleasures, it is an egoism that answers that urge within us to achieve self-expression in the performance of higher things — not only that we may impress others but also that we may impress ourselves, that we may experience that inner glow of having done good works and having arisen above the *gemeinsamkeit* of mere animal desires.

Once we have come to terms with this

truth, 'do-goodism' of the conventional liberalistic kind loses most of its aura of nobility and becomes exposed for what it really is: a squalid conspiracy on the part of the powers of death against the powers of life.

For what really represents life? To Simpson, as to Nietzsche before him, it is all those forces of nature which represent strength, health, beauty and creativeness. It is to the promotion of these that the highest aspirations of society must be directed, for only through them can our world be improved.

This should not be taken as a signal that our care for the less fortunate should disappear. If it did, we would cease to be human in any recognisable sense. Simpson's message, however, does not seem to me to be along these lines. He, with Nietzsche, is concerned with what are our priorities. Are the sick, the diseased and the wretched to become our priority — in which event all human ideals, goals and values become depressed to their level and the superior regarded just as utilities in their service? Or is our first objective to be the promotion of the able and the strong — thus increasing the aggregate of material, cultural and spiritual resources at the disposal of society and hence our ability to care for its weaker elements? The great conflict we face here is in the order of these human values, and it is in this matter of order that liberals have got everything wrong.

TRUE HUMANITY

Our confusion can be compounded by the tendency to lump the weaker elements into a single category. We might include among these those who have become infirm through old age but who have in their prime years been among the finest products of the race, and who have amply contributed to the betterment of society by creative works and by the rearing of fine offspring. Similarly might we include those who have been prematurely disabled by accident, such as in the service of their people in war, but who are nonetheless of sound stock. It should not be taken as a contradiction of our dedication to the healthy, the strong and the superior that we should show humanity towards these kinds of people, for in the scheme of nature that is precisely what they are in most cases.

In an entirely different category are what Simpson describes as "human wreckage — millions of morons, feeble-minded, insane, criminals and all sorts of the hopelessly incurable who can never come to anything whatever." That a large part of the resources of society should be devoted to the welfare of these elements is something that has a positively dysgenic effect. This could be demonstrated by the simple example of a healthy intelligent woman who sacrifices the opportunities of marriage and motherhood of sound offspring in order to devote herself

to work in a home for mental defectives. I have listened to one of these ladies relate with starry-eyed exaltation how after ten years of care for some of these creatures she actually raised their performance with toy bricks from that appropriate to a mental age of three to one of a mental age of four! It seemed a waste of time trying to suggest to her that in those ten years she might have raised four healthy and normal children who could have grown up to be an asset to society rather than a liability.

WORLD OVER-POPULATION

A product of the same mentality, but many, many times more disastrous in its effect, is the contemporary liberal-humanist attitude towards world over-population. A section of *Which way, Western Man?* is given up to this question with conclusions which doubtless will send a shiver of horror down the spines of today's Western liberal 'intelligentsia'. Simpson repudiates totally the conventional solution to the 'population problem', the birth-control campaign. This, as he indicates with much evidence, has the effect of limiting severely the reproduction of the higher species of mankind while doing little, if anything, to curb the breeding of the lower. It simply means that a decreasing, or at the best static, number of the most fit are called upon to produce wealth so as to support an increasing number of the least fit. Simpson calls into serious question the claim made by many self-appointed 'experts' that the world's food resources cannot support many more than its present population, and suggests that such a claim may be devised as a propaganda weapon aimed at driving the White peoples to racial suicide through limitation of births. He nevertheless goes on to acknowledge that somewhere in the

future there must be a point at which such a claim becomes true. "There is, and must be," he says, "a limit to the number of people the earth can support. And if that limit is passed, some people . . . will have to die . . . But this raises a question of absolutely prime importance: Who is going to do the dying?"

To answer this question, the author devotes a whole chapter to what he calls "The pacifist position re-examined". He began, as he testifies, as a pacifist himself, and admits that there is much in his own nature still that inclines him towards that feeling. "I doubt," he says, "if I should make a good soldier, if for no other reason . . . because it takes too much out of me to inflict suffering on others. . . . Moreover, whatever courage I have is moral rather than physical." He goes on to state that his aversion to war was strengthened in his earlier days by his lack of enthusiasm for the particular wars in which his country, the United States, was involved — wars that did not in his judgement have the moral justification claimed for them. "Nor," he continues, "can it any longer be argued that it (war) is a substitute for natural selection . . . On the contrary, it is the best who are selected for slaughter . . . One cannot even believe that war is a means by which the best nation necessarily wins."

FORCE AND CONQUEST

Notwithstanding these powerful reasons for maintaining a pacifist attitude, the author came eventually, through the process of his own honesty and logic, to reject pacifism. "I came to the realisation," he says, "that force lies at the basis of all existence . . . The nature revealed to the biologist is a nature red in fang and claw . . . life shows itself — ultimately, if you watch it enough — a matter of conquest, appropriation, exploitation . . . At the beginning of every people's history we are confronted with — conquest. They occupied the land they are on because they were strong enough to take it."

"This violence at the beginning and as the foundation of every people's life is a fact as unmistakable and as unalterable as a boulder in the middle of our road. There seem to me only two things we can do about it. Either we run away from the reality of it and try to escape in some false philosophy or some illusory dream-world; or else we try to be men enough to face the reality squarely, and adjust our living to it honestly and courageously. I feel now that in the days of my pacifism my stomach was not strong enough to lay hold on reality and digest it."

The author goes on to state his view that all truly healthy races, endowed with the dynamic energy to create great cultures, will seek to widen their national frontiers in order to obtain the sustenance for growth, and that those peoples able to restrain their energies in this regard cannot have much energy in the first place. "Let me have," he says, "the proud and fiery glance, the

towering conception, and the demonic will to do and to endure, even though now and then, or even, often, it make war, rather than the sleepiness and stupor of a people too soft, too tired, too timid, too something, to strike any sparks from the flint of life, or to gamble their existence on a single throw of the dice of fate."

To the race which still contains within itself these vital forces, there is never such a thing as a 'population problem'; that race will always be ready to acquire by any means necessary the resources needed to support its natural population increase. A 'population problem' only exists for those who have become too sick and feeble to take this course and who become infected by the idiot mirage of internationalism, whereby peoples seek an escape from the stern duties of race survival. This is the message of *Which way, Western Man?*

COMPULSORY READING

In this review I have only been able to sketch the surface of a book to which no review can really do justice. Seven years ago I wrote of Correlli Barnett's *The collapse of British power* that it ought to be made compulsory reading for every young man hopeful of playing a part in national politics of the future. I would say the same of this book, which is not written for any specific nation but for the Western World as a whole and the message of which is as much applicable to our British situation as to the situation in the United States, where it was written and published. It is not a book that I would recommend to those of delicate constitution. It makes absolutely no compromise with the spirit of our contemporary Western society but wages total war on everything we understand by that society.

As the author states clearly, "The Western World must change its course, and alter it soon, or it may forever be too late . . . Those who would prepare themselves for such an undertaking had better resolve from the start that they are not going to turn aside from what is difficult, disturbing, or costly and painful, in favour of what confirms them in their pet prejudices and most treasured assumptions . . ."

And again, ". . . it is not because I take pleasure in disillusioning people . . . rather is it because I do not want to see people blowing so hard at balloons that will not fly, and driving down blind alleys for nothing."

That, in a few words, is what confronts Western Civilisation. It is set on a road to certain death, from which it can only reroute itself by means of a total revaluation of everything that it has stood for and defended during our own century and indeed much of what it has represented for the past two thousand years. Is our Western World fit to face this challenge? Whatever the answer to that question, after this book it cannot be said that we have not been shown the way.

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IAN ANDERSON

PARLIAMENT FRONT



TORY IMMIGRATION FRAUD

"There are certain categories of people who have a continuing claim to come to this country. Traditionally we have always been extremely generous in taking people from all parts of the world who find themselves in difficulty. The latest example of this is the 10,000 Vietnamese refugees whom we are committed to accept. An earlier example is that of the United Kingdom passport holders in East Africa. Those who were under pressure to leave Africa have been admitted at a controlled rate under the special voucher scheme . . . which will continue."

These are not the words of a Community Relations Officer, or of a "let-them-all-in" Labour MP. This is the way that Willie Whitelaw introduced into Parliament a Bill which, according to the Tories, was going to "toughen up" immigration controls.

In their manifesto at the election the Tories laid out an eight point plan for reducing immigration, yet this Bill only enacts one of those eight points. With such an introduction as that of Mr. Whitelaw it is scarcely surprising to find that the Bill does precious little to halt coloured immigration.

The main aim of the Bill is to prevent Black fiancés coming into this country to settle as a result of an arranged marriage. Mr. Rees, replying to Mr. Whitelaw, summed up this Bill very aptly: "The total effect is 2000-3000 people. In terms of dealing with the sort of immigration that is taking place, that is not relevant. I am concerned that there are many people who at election time and since believed that it is making a profound change in terms of numbers. It is not. In the one respect of fiancés, it is a very small number. It is not worth the candle to make people believe that something much bigger is being attempted. That is wrong both morally and in other ways."

Has Mr. Rees then, finally seen the light? Does he really want a "profound change" in the flood of coloured immigration, perhaps even a policy of repatriation? No chance. He quickly followed this analysis of the Tory Bill with his own ideas: "I suggest that he (Mr. Budgen) remembers what was said when the Jews came here in

1906. The Jews now play an important part in the House on both sides of the Chamber. It is important for us to ensure that more Black British people play a part in local government and central government. That will be a sign of success. They are an important part of the British people." This implies, as Mr. Budgen rapidly pointed out, that Mr. Rees is in favour of reverse discrimination, i.e. Blacks First — Whites Last.

INANE LIBERALS

As the debate progressed, the Liberals yet again demonstrated their marvellous ability to appear totally inane. The subject of the 1962 Immigration Act was raised, the first to impose any control on immigration. The Liberals voted against it and its annual renewal in the two following years. Mr. Ronald Bell pointed out that the Liberal Party leader of the time said that the Bill was the most disgraceful that had ever been introduced into the British Parliament and that every British subject in the world — there were 600 million of them — had as much right to come and live in Britain as any of us.

In fact Mr. Bell was one of the few MPs to inject any sense of reality into the debate when he stated that "There will be more than 40,000 immigrants from the New Commonwealth alone this year. All those who overstay or who are illegal immigrants must be added to that number." He went on to point out other unpalatable facts to the assembled Members of Parliament such as while "officially" 3½% of Britain's population is Black, 8% of all registered births are to Black mothers, and this rises to 25% in the GLC area. He continued: "One gets one's genes from one's parents not one's place of birth. Labour members apparently believe that where one is born decides what one is. In other words a kitten born in a kipper box is a kipper."

By this time many MPs were looking quite ashen. Who was this man to point out these nasty racist facts? Had he defected to the National Front? But perhaps mindful of future promotion within the Conservative Party he hurriedly continued: "I have said

many times that some movement across the frontiers of geography and history is not only permissible but desirable. It can enrich a community." The House of Commons visibly relaxed — they were safe again.

IRANIAN INFLUX

The debate rambled on for some time, but became less and less relevant. In fact the most serious aspect of immigration raised in Parliament that day was not part of the debate at all. It occurred during question time when Mr. Raison was forced to reveal that in the 20 months up to August 1979, 353,000 Iranians had entered this country. About 4000 of these were at places of education, the whereabouts of the remaining 349,000 was explained by Mr. Raison: "Information about the numbers of Iranian nationals who have left the United Kingdom and the numbers who are currently in the United Kingdom, is not available."

In other words over a third of a million Iranians have entered this country and no one knows what they are doing or if they intend to stay and settle here with their families. Mr. Raison had previously explained how the government checks on people coming into the country: "Selective checks on people who do not appear to have embarked are made by the Home Office, normally within two months of the expiry of a leave to enter." Mr. Raison was unable to give a figure as to what percentage of overstayers were actually checked, however he had earlier stated that between 1st January 1979 and mid-November 1979 a grand total of eight Iranian illegal entrants were detected. Just eight out of a third of a million.

The Tories are doing nothing to reduce immigration into this country. The British people who voted them into office have been conned once again.

THANK YOU

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EDUCATION KILLS 99 PER CENT OF POPULIST GERMS

SOME READERS may already know that, as from this issue, my services as Editor of *Spearhead* are "no longer required" by the magazine's publisher, Mr. John Tyndall, who has taken over the editorship himself again. After exactly four years as Editor of the magazine, an association of great personal satisfaction to me and one that I hope contributed some service to our cause, readers can well imagine my sense of regret that this association has now come to an end.

This regret is, however, tempered by a feeling that the turbulent times through which the National Front has recently passed are in fact the prelude to something of a new era in the party's history. A new young leadership is emerging and I am convinced that a great future awaits the party once we have finally crushed those elements who have striven to destroy it. So far as my own contribution is concerned, I will have a great deal more time to work on the party's newspaper *National Front News* in association with its Editor Martin Webster, and combined with the recent improvement in the paper's financial position I am confident that the paper can now appear monthly.

I will also have time available, I hope, to start as soon as possible a quarterly theoretical journal which will be the first National Front magazine. I first suggested such a journal in a speech on publicity at the NF Annual General Meeting in 1977 when there seemed little opportunity of realising the idea. Not only have my own circumstances fortuitously changed, but recent events in the party have demonstrated more than ever the need for a new vehicle for serious ideological debate and education.

VULNERABLE

The need for such debate and education in the party was discussed in more general terms at the recent weekend conference of the National Directorate to plan the party's future. Our blitzkrieg tactics in the battle for recruitment and electoral credibility have successfully taken us far into enemy territory but at the same time have left our ideological rear vulnerable. We have raced ahead without consolidating our gains, and — to pursue the military analogy — too few of those who flocked to our army and who greeted us simply as liberators have been turned into elite troops who fully understand the nature of our crusade.

I will illustrate what I mean with the following cautionary tale. For some months

before the recent conspiracy erupted in the National Front to wreak all its havoc, its chief architect Paul Kavanagh was prone to come to my office on numerous occasions and engage me in lengthy conversations. I learned a number of things during those conversations, but one thing in particular. I learned that, behind his impressive-sounding verbiage and the sparkling irrelevance of half-digested quotations from George Bernard Shaw, **there was absolutely nothing there**. Politically, Paul Kavanagh knew nothing, cared about nothing, and believed in even less. The truth quickly dawned on me that this man would not recognise a fundamental ideological principle of Racial Nationalism if he collided with it in the street. Throughout my whole experience of him in the National Front, he never articulated a single political idea. He is no more inwardly driven by an intellectual conviction, by a belief in the basic philosophy and values of Racial Nationalism than a 'patriotic' hack on the *Daily Express* or a junior speech-writer at Conservative Central Office. He is, in short, a Tory sham. He is reported to have told someone that he was once a constituency agent for former Tory Home Secretary Henry Brooke. All I can say is, it shows — and in more ways than one, I fancy.

GRUBBY MAGAZINE

I point out these facts for the following important reasons. Still in vain pursuit of his factional campaign, Paul Kavanagh and his associates have launched a grubby little duplicated 'magazine' called *Excalibur*, in which their stark mental poverty, politically speaking, is laid bare for all to see. Not only does it fail to contain a single political idea that is remotely related to the philosophy of Racial Nationalism, but it contains no original political articles at all. So barren of ideas are its publishers, and so steeped in their cast-off Toryism, that the magazine's political pages have so far been devoted solely to reprinted *Daily Telegraph* articles by Thatcherite speech-writer and High Tory guru Robert Moss, Zionist Thatcher adviser Alfred Sherman, and *Telegraph* Defence Correspondent Sir Robert Thompson, not to mention the Rt. Hon. J. Enoch Powell, MP ("Repatriation can only be voluntary").

Quite apart from the ludicrous snobbery of such a tatty rag appearing to have its pages graced with 'contributions' from these Establishment luminaries (a 'Sir' here and a

'Rt. Hon.' there), the real reason for the publication of such stuff as this is perfectly obvious. Firstly, its publishers include nobody capable of contributing an original political thought, and secondly, and more importantly, its publishers are simply renegades from the Tory party. All other 'contributors', incidentally, hide behind anonymity (including its Editor), with the exception of Mr. Malcolm Smith who delivers himself of the interesting opinion that "the conspiracy theory has been habitually aired in *Spearhead* by those who should know better."

Naturally, one would hope and expect that such populist Tory twaddle as this would be universally greeted with hoots of derision from National Front members. I am sure that this is the case with most of those few members who have so far encountered it. I was staggered to read, however, in a bulletin issued by certain former members in the nationalist heartland of East London (admittedly these were expelled hard-core adherents of the Kavanagh faction), that the drivelling, re-hashed Thatcherism of *Excalibur* was "dedicated to the cause of British Nationalism" and "British through and through." Clearly we have gone very wrong somewhere in our political education if such opinions can be arrived at after several years with the National Front.

"RESPECTABLE BUSINESSMAN"

Interestingly, the very same authors of that opinion spent their time campaigning on behalf of Paul Kavanagh in the run-up to the Directorate elections last September with the slogan that the National Front "should be run by a respectable businessman." They entirely endorsed Mr. Kavanagh's belief that effective power in the party should be in the hands of those who control the party's financial structure, and that the political leaders should be subservient to the financial experts instead of the other way round.

Again it seems that twelve years of enunciating National Front policy on the relationship between financial and political power might as well have been addressed to a brick wall. Central to nationalist principle is the view that unless finance is made the servant of politics it will usurp the position of political government in pursuit of its own profit and power, and that the loss of control over our affairs and over the shaping of our contemporary world is due principally to the domination of politics by the monopoly power of International Big Money. Yet here we have people after several years in the National Front arguing the case of International Finance on behalf of a Tory!

The truth is that populist factionalism does not grow entirely out of personal ambition or outright subversion, though both invariably are ingredients. Such a political weed tends to flourish in an

Contd. on page 20

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GREAT BRITISH RACIALISTS

No. 8 T. S. ELIOT (1888-1965)

T. S. Eliot, the greatest modern poet yet the most tradition-minded, was born in America but chose British nationality in 1927. It is little wonder that with his deep-rooted sense of race and national unity, and his desire to re-establish a true native culture, he sought refuge in British citizenship from the Babylonian multi-culturalism of modern America. His concern with the alienating influence of foreign races and his loathing for the vulgarity of world cities like New York are views constantly reflected in his work. His early writings such as *Portrait of a Lady*, *The Love Song of J. Alfred Prufrock* and *Second Debate Between Body and Soul* record his reactions to the spiritual emptiness of 20th century 'civilisation'. His masterpiece *The Wasteland* represents this civilisation as a thing of barren materialism, vulgarised and dominated by the power of money, lacking in faith and heroism, pulled up by its race-cultural roots.

In his 1932 lecture *After Strange Gods*, Eliot analyses the *malaise* of modern society and suggests the ideal conditions which might foster a reversal of contemporary trends:—

"Our society," declared Eliot, "is worm-eaten with liberalism . . . The struggle of our time is to renew our association with traditional wisdom; to re-establish a vital connection between the individual and the race; the struggle, in a word, against liberalism."

In this lecture Eliot condemns the fragmenting character of liberal values — the way they have demolished the sense of national and racial community, leaving the individual rootless and alienated:—

"What conditions, within our power to bring it about," asks Eliot, "would foster the society that we desire? . . . The population should be homogeneous. Where two or more cultures exist in the same place they are likely either to be fiercely self-conscious or to become adulterate . . . Reasons of race and religion combine to make any large number of free-thinking Jews undesirable . . . I think that the chances for the re-establishment of a native culture are better here than in 'New England'. You are further away from New York; you have been less industrialised and less invaded by foreign races; and you have a more opulent soil."

Eliot's belief in racial and therefore cultural homogeneity, his elitism and his opposition to an egalitarian 'world culture' are further set out in *Notes towards the definition of Culture*. He believed that viable societies needed 'stratification', and a gradation of responsibilities to the commonwealth or whole. "It may be argued that complete equality means universal irresponsibility."

He regarded America as in the grip of cultural stagnation. "The real revolution in



that country was not what is called the Revolution in the history books, but is a consequence of the Civil War, after which arose a plutocratic elite; after which the expansion and material development of the country was accelerated; after which was swollen that stream of mixed immigration . . ."

He condemned the uniformity of a 'world culture'.

"The zealots of world government seem to me sometimes to assume, unconsciously, that their unity of organisation has an absolute value, and that if differences between cultures stand in their way, these must be abolished. If these zealots are of the humanitarian type they will assume that this process will take place naturally and painlessly . . . Our Russian friends, who are more realistic . . . are much more conscious of the irreconcilability between cultures and appear to hold the view that any culture incompatible with their own should be forcibly uprooted . . . The world planners who are both serious and humane, however, might — if we believed that their methods would succeed — be as grave a menace to culture as those who practice more violent methods."

Eliot mistrusted 'democratic' opposition to Fascism. "I suspect that in our loathing of totalitarianism there is infused a good deal of admiration for its efficiency."

The following verses are from *Burbank with a Baedecker, Bleistein with a Cigar*, Eliot's vivid evocation of a once refined, now decaying civilisation (symbolised by Venice) and its modern corruption by materialist vulgarity:—

But this or such was Bleistein's way,
A saggy bending of the knees
And elbows, with the palms turned out,
Chicago Semite Viennese

A lustreless protrusive eye
Stares from the protozoan slime
At a perspective of Canaletto
The smoky candle end of time

Declines. On the Rialto once,
The rats are underneath the piles,
The Jew is underneath the lot.
Money in furs. The boatman smiles.

THE FACTUAL PROPOSITIONS OF NATIONALISM

IN THE FIRST of these two articles, I considered the *values* of Racial Nationalism, particularly as they touched upon the functions and constitution of the state. In this one, I shall consider the *factual propositions*, which, in the view of the writer, constitute the framework of British Nationalist Ideology.

It should be said at the outset that problems of definition and difficulty of providing conclusive evidence, mean that many of the so-called factual propositions of political ideologies are assumptions, rather than conclusions derived from evidence. Where such propositions are derived from evidence, they are very likely to be the product of *inductive* rather than *deductive* reasoning; the conclusions can therefore never be conclusive!

The Marxist and liberal establishments, who have a firm hold of the 'academic' world, have not lost a single opportunity of exploiting the situation. In those areas where it has been (or it has been claimed to have been) impossible to find conclusive evidence, they have always taken the view that their assumptions must stand, unless and until the contrary is proven conclusively! One is reminded of Hilaire Belloc's poem, *The Microbe*: "Oh! Let us never, never doubt, What nobody is sure about!" We must be careful to identify which propositions are, and which are not, capable of conclusive verification or rejection (within the limits of present knowledge). In the case of those which are not able to be tested conclusively, we must ensure that those propositions which appear to be most plausible in the light of available evidence, prevail; rather than those that happen to be accepted by the Establishment.

The factual premises upon which political ideologies are based, traditionally fall along a limited number of axes or continua. In some respects at least, our is no exception to that rule. Our difference lies in the place on each axis that we occupy. There is the equality/inequality continuum; the related but distinct heredity/environment continuum; the axis ranging from an extremely 'optimistic' view of human nature to an extremely 'pessimistic' view; that ranging between a materialistic and a non-materialistic view of the development of ideas; the range from a cyclical to a linear view of history; the axis showing the range between the idea that man's social sense is all-embracing and unlimited to the idea that it is limited and exclusive; and the free-will/determinism continuum.

We believe that heredity plays a greater part than the environment in determining

levels of intelligence and types of personality and that races and individuals within races, are unequal in both respects. Cognitive ability is objectively measurable and it has been demonstrated that variations in cognitive ability have resulted from hereditary differences rather than from differences in environment (Erlenmeyer-Kimling and Jarvik *Genetics and Intelligence: a review*, 1963; Burt *The genetic determination of differences in intelligence: a study of monozygotic twins reared together and apart*; and Baker *Race*, Oxford University Press 1974, pp. 463-466). It has also been established that Europids and Mongoloids have a greater cognitive ability than Indianids (American Indians), Negrids, Khoisanids and Australids; and that such differences are attributable to differences in heredity rather than differences in environment (see Baker, chapter 25).

INNATE DIFFERENCES

Personality is less capable of being measured objectively. However, Baker (*Race*) questions whether it is "conceivable that members of two taxa may differ in large numbers of groups of genes affecting many parts of the body, but not at all in those that affect the nervous and sensory systems and therefore play a part in determining mental qualities." He demonstrated that there were innate differences in behaviour between some separate species of animal, whose skulls differed far less than those of different races of man and even less than some different sub-races of the same race (see Baker, pp. 426-427). It would seem therefore that the observable, if not easily measurable, differences in personality between different ethnic groups, can more plausibly be attributed to hereditary differences than to variations in environment.

We believe that, without denying individual and racial differences in personality, there is also a more general 'human nature'. We are not extreme Hobbesians who believe that only the fear of savage punishment prevents all men from unleashing limitless aggression on each other. In fact, we hold that man is naturally a 'social' or 'political' animal for whom the community occurs naturally, rather than being the actual or constructive creation of some 'contract'. However, we do believe that all men are inherently capable of selfish and aggressive conduct; and that there is a significant proportion of the populations of all nations who will act with extreme violence and will engage in dishonesty, unless severe penalties are available to deter them. Those

who would advocate belief in the extremely optimistic view of human nature must bear a heavy burden of proof.

In much the same way, experience has taught us that all peoples, at all times, have had an innate tendency to identify with those people whom they consider to be of the same clan, tribe, nation or race; and a corresponding tendency to feel alienated from, and frequently aggressive towards, those whom they consider to be different. "The history of all hitherto existing society," has not, as Marx suggested, been "the history of class struggles" (*The Communist Manifesto*). It has been the history of clan, tribal, national and racial rivalry and conflict. Sir Arthur Keith, in his Rectorial Address to the Students of Aberdeen University, referred to a "duality of human nature." "Every tribesman," said Keith, "had a dual personality; he was one person to his tribe; to the rest of the world quite another . . . To his fellow-tribesmen, our tribesman was kind, unselfish, loyal, and affectionate; the moment he thought of or dealt with those outside his tribe, he became hard-hearted, treacherous and cruel. He was idealistic, but his ideals were for the aggrandisement of his own people and the undoing of all rival tribes."

Keith claimed that that "duality of human nature" was instinctive and was alive today, as much as it was in the past, albeit in modified form, although the units to which men now felt allegiance were nations rather than tribes. Keith saw what he called man's "prejudice" as fulfilling an evolutionary role but whatever its "purpose" or "function" may be, its existence is an undeniable fact. Keith would presumably have acknowledged that the dichotomy between the two parts of the "duality" was by no means complete in all individuals, particularly criminals. It is also arguable that, in some individuals, the two parts of the duality are reversed, with the effect that they have a hatred and contempt for their own people and a fawning admiration for aliens!

The claim that there is an innate tendency to restrict oneself to and to favour one's own ethnic group is denied by multi-racialists, who point to the fairly extensive hybridity between races and between sub-races. That hybridity is also used to support the contention that different races simply do not exist. It should be stated first of all that if there had been no hybridity at all, the different races would be unquestionably different species and not races at all. The existence of hybrids is certainly a necessary, though not a sufficient condition for

different types to be regarded as separate races rather than separate species. Their existence certainly casts no doubt on the reality of race.

The fact that different races and sub-races are still recognisable from each other as they are would seem to indicate that there is some significant preference for mating with one's own kind. Baker said, "There must be a tendency towards the mating of individuals that closely resemble one another, and a revulsion against sexual partnership with those that clearly belong to a distinct population." (Baker, p. 85). He cited examples of distinct but very similar species of animals living in close proximity and sharing the same courting and mating behaviour but which were nevertheless prevented from interbreeding by some "isolating mechanism". Baker further suggested that domestication reduced the barriers to interbreeding among different species of animals, and that the extreme domestication to which man had subjected himself may have been the cause of reduced inhibitions against miscegenation. He even ventured to suggest that the facts of human hybridity did not even prove that all human races were to be regarded as a single species! The differences between some human races and even between some sub-races of the same race were undoubtedly greater than the differences between some animals that were unquestionably different species.

BEHAVIOUR AND NATURE

We should perhaps distinguish between human nature in particular and human consciousness in general. Human nature we see as being potentially, if not actually, aggressive and selfish; and instinctively racialistic, nationalistic and tribalistic. That nature we see as being essentially immutable, although there will be considerable differences of degree between individuals and between races. Human beings also have, through the agency of their free will, sufficient control over their behaviour, if not their nature, to prevent their instincts from being translated into actions. That will may not be 'free' in the sense that it is entirely arbitrary, being affected by neither heredity nor environment. However, both influence man through the medium of his mind (at least potentially) and he can therefore, in the last resort, decide his course of action.

Human consciousness in a more general sense (including attitudes towards the arts, science, mathematics, politics, ethics and religion) will vary among races, among individuals within races, and within races over long periods. We have seen why there should be differences in both personality and cognitive ability between races and why therefore there should be differences in ideas also. The fact that all individuals, apart from identical twins, have different gene pools, may at least partially explain differences among individuals within races. However,

we must also ask ourselves why there should be differences within a race over a long period.

We reject completely the Marxist materialist view of human ideas that claims that any observed change in ideas is primarily the result of changing economic relations in society. That materialist view is unfortunately widely accepted by people who would be horrified if they were described as Marxists. G. M. Trevelyan, in the Introduction to his famous *English Social History*, made the astonishing claim that: "The social scene grows out of economic conditions to much the same extent that political events grow out of social events." A changing economic structure will certainly affect people's material interests and they will, in turn, provide motives for behaviour but they will not change man's essential nature.

POLITICAL GROUPINGS

It would also seem that some economic and social groups are more likely to adopt some political ideas than are some other economic and social groups. In some cases, the adoption may be superficial and their economic and social position has been responsible for their political affiliations, rather than for their political ideas; and their ideas have changed only indirectly as a rationalisation of that affiliation. That would clearly seem to be so in the case of trade union activists and their Labour Party affiliations; and also in the case of businessmen at various levels and their Conservative Party affiliations.

It is also arguable that those in 'managerial' as opposed to 'proprietorial' positions might see their 'success' as having resulted from 'meritocratic' selection having occurred regardless of what they might see as artificial barriers to advancement. Such people might also see their company's success as having resulted from the international mobility that enables them to move capital and labour across national frontiers. Thus their political ideas might form a political paradigm or model of their economic position. However, unlike the Marxists, we see such economic positions as constituting neither a necessary nor a sufficient condition for the holding of such an ideology. We certainly do not see economic relations as a primary cause of changing political (or other) ideas, but they certainly do provide opportunities for those who hold the ideologies that they do to gain disproportionate power to advance them.

It is also true that many people accept ideologies to which they did not initially subscribe because of prevailing academic opinions (as explained in an article by Richard Verrall in *Spearhead* Number 94 and by the writer of this article in *Spearhead* Number 128). There is additionally an almost inherent feeling among academics and would-be academics that the world is more intelligible than it really is, with the

result that ideologies like Marxism receive a greater following than they deserve (see an article by Martin Webster in *Spearhead* Number 32).

What, then, is the primary cause of ideological change within a society? We have seen the undoubted part played by heredity and race in determining levels of cognitive ability and personality. It would seem plausible therefore that changes in the ethnic composition of a society might result in a change in ideology; and that might well have been the case in some societies. However, in the case of Britain and other European countries, the overall ethnic composition has changed little compared with the changes in prevailing ideology. What has changed is the relative positions of power and influence of ethnic groups.

One ethnic, national and religious group whose power and influence has undoubtedly increased has been the Jews. It can be no mere coincidence that the number of people of Jewish ethnic origin to be found in internationalist and multi-racialist schools of thought and organisations of action is out of all proportion to their numbers in the population. Furthermore, the influence of those ideas has increased with the increase in the power and influence of the Jewish community. Whether that involvement is produced by their religious/cultural background; their ethnic origin; their awareness of belonging to a nation which, until recently, did not have a state of its own, and which is still dispersed throughout the countries of the world; their consciousness of both real and imagined persecution of the Jews in the past and the present; or perhaps a combination of all; is impossible to prove conclusively. In any event, it should never be forgotten that the number of Jews who are actively involved in the advancement of internationalism is a small proportion of the total Jewish population (although perhaps a much larger proportion of influential Jews).

THE 'CONSPIRACY'

We have said that changing economic relations might provide the opportunities for the advancement of ideologies rather than the ideologies themselves. The emergence of financial empires that have extended their control over the industrial and commercial sectors (as well as the political and media sectors!) have provided just such an opportunity. The coincidence of the emergence of those financial empires with the rise of the related but distinct internationalist doctrines of Marxism, academic and managerial liberalism, and Zionism is sometimes described, by the rather esoteric short-hand, as the 'Conspiracy'. The enormous accumulation and centralisation of financial power during the last century and more has had two immediate political effects. The political parties have become subservient to centralised patronage, rather

Contd. on page 20

ON SPLITS AND SPLITTERS

THERE HAVE BEEN at least four major schisms involving leaders, considerable numbers of members, or both, in the NF's eleven-year life. Having been pitchforked into one (1970) shortly after assuming duty as the Party's business manager, and having been involved in another while Party Chairman (1972) as a primary participant – and having sat on the sidelines and closely watched the game in the ensuing seven years – perhaps I am more qualified than most to offer a few observations aimed at the prevention of any future internecine strife.

The psychology of splitters could fill a book, so here I will only summarise. In the somewhat edgy atmosphere of a relatively small party struggling for a place in the political sun, it is easy for frailties of temperament to become magnified. It is also easy for grievances – real or imagined – to grow and fester. Shortness of temper can result in outbreaks of almost hysterical magnitude, and the hapless recipients of such aggressions hug their resentments to their breasts and look for almost any pretext as they seek revenge for bruised egos.

It is easy, under pressure such as leaders live with, to fall into errors of procedure, for I not only resigned, but misguidedly prepared for and engineered a split in the Party in the process. This was inexcusable. The Party is much more important than any individual, however exalted his position, and much more important than any difficulties in dealing with colleagues, and it was a basic dislocation of purpose for a leader who had come to his position with the one objective of unifying the movement to end up by trying to divide it, whatever the provocation.

Splitters come in many guises. I believe that those who have not been deliberately planted in our ranks by our political enemies in order to disrupt us (and there have been a few in this category) have one thing in common. They are individualists; and this characteristic makes it difficult for them to work amicably in harness.

Political patriots such as members of the NF must of necessity be individualists. How else could they have overcome the brain-washing to which they have been subjected perhaps for all their lives through school and media influences? How else could they have worked out for themselves that there is something basically wrong and spurious about our society, and have made the personally momentous decision to have none of it; to come and work actively for the National Front? They need to be individualists; otherwise they would have tamely accepted the nonsense fed to them daily by the "information" services.

The danger is, as I have tried to point out, that this very virtue, so necessary to enable people to fight against the spurious

"system", can be an undermining factor if allowed free rein inside a party which desperately needs the building of unity above all else if it is to make real headway.

Discussing now the anatomies of various splits in NF history, I think the one in 1968 arose because of temperament clashes between two masterful personalities. A. K. Chesterton had become justifiably irritated because Andrew Fountaine had seen student rioting in France as a prelude to revolution here, and had committed all branch leaders of the NF to report to their local police stations with their members, as volunteers to aid the quelling of mutiny! Chesterton expelled him.

The 1970 plot was of a different nature, and was masterminded in dark recesses, smoke-filled rooms and crowded cars by people whose swollen heads led them to the massive self-deception and delusion of grandeur that they were in the same political class as A. K. Chesterton. Out of that conflagration arose the extraordinary document called the 1971 NF Constitution, under which leadership was hamstrung, and which resulted in the election, in 1971, of a particularly faction-ridden and eccentric Directorate.

PECULIAR AMALGAM

It was not so much that it was a bad Directorate in the combined talents of its members, some of whom were very able people who have continued to guide the party's fortunes. But taken overall, it was a peculiar amalgam of the talented, the vastly over-promoted, and the plain cranky. Some of those in the two latter categories had found their way into our topmost council by virtue – or should I say vice – of unashamed lobbying of the bewildered general membership who were required, on the floor of the AGM, to cast their votes for a multiplicity of candidates some of whom were completely unknown to them, but whose "virtues" were assiduously promoted by people peddling the advancement of one particular faction. Amusingly, the chief beneficiary of this exercise in the technique of Tammany Hall was to complain bitterly after a subsequent AGM when similar tactics were employed against his nominees.

Fortunately, that quaint 1971 Constitution is no more; election to the Directorate is now by postal ballot, not by the fevered process which used to take place on the floor of the AGM. Even so, this has not eliminated lobbying in the attempt to build factions, and there is something to be said for the selection of at least a proportion of the Directorate to be in the hands of the Party Leader. After all, he has to work with them; he has been elected by the Party to

promote a coherent policy, and he ought not to have to spend a large portion of his time, as I did, and as Chairmen since my time have, mentally balancing one side against another, being careful to keep friendly with all (even when reprimands would more closely serve the interests of the Party) – because he dare not alienate anyone in case his policy is subsequently outvoted out of pique. To subject your leader to such necessities is to make a hostage out of him and will do more than any other thing to weaken the Party.

The 1975-6 rift was more fundamentally political in character. The Ugandan Asian crisis and other matters brought a great deal of new blood to the NF, including disaffected Tory Monday Club members. A contributor to *Spearhead* wrote at the time that such was the disaffection inside the Monday Club that their members were like ripe fruit ready to drop off the tree into the NF's hands. But he should have remembered that too heavy consumption of over-ripe fruit is usually followed by a severe stomach-ache!

The intake of ex-Monday Clubbers included some who, being used to the warm blanket of political respectability afforded by the Conservative Party, were dismayed at suddenly finding themselves in the political frost, being described by mainstream media men and in clandestinely-produced enemy leaflets as "fascists". In a frenzied attempt to regain the approval of erstwhile friends and associates, they cried: "Let's make nationalism popular!" and proceeded to attempt dilution of policy and the elimination of those elements of NF leadership regarded by petty minds as questionable on account of so-called "extremism" (either past or present).

PROLETARIAN NATIONALISM

All this would have been bad enough; but this period was also marked by a rise in the influence of so-called "proletarian nationalism" whose advocates' thought-processes seemed to owe more to Marxian theories of "national syndicalism" than, for example, to Chesterton's ideals. The NF's mainstream of political thought became squeezed between these upper and lower milestones. The outcome was the Directorate alliance that changed the Party leadership in 1974.

The ensuing fourteen months were marked by internal strife and factionalism which did the party no good whatsoever, and my reason for referring to it is merely to point out that such strains must never again be permitted to erode NF unity. They can best be avoided by those veterans who remember the events at first-hand being constantly vigilant for the onset of similar

symptoms and warning relative newcomers of the possible outcome.

The changing of either leadership or party dogma are not matters for clandestine meetings or surreptitious argument behind closed doors. They are matters for properly conducted elections by members and discussion in the central directive body of the movement. The Party wisely removed the leadership issue from the Directorate and placed it where it belongs — in the hands of the whole membership. The Constitution permits discussion of any proposed changes in policy or other contentious matters properly introduced as motions at AGMs or referred officially to Directorate members for raising at meetings of the Party's governing body after open discussion at Branch level. These methods, and these methods only, are appropriate, and anyone seeking to use other means is automatically self-branded as disloyal, or, at the very least, lacking in the self-discipline essential to the make-up of a good party member.

The matters which precipitated the most recent leadership trauma in the Party are still the subject of litigation as I write; and I do not propose to enlarge upon them. I will, however, make the point that it would be wise in future to secure the property and the formation of business organisations concomitant with the general framework of the NF's activities by drawing up rules with the aid of an expert in Company Law working with the Directorate at all stages of promotion.

If NF members are fighting in a war — and they are — discipline has to be imposed and obeyed. Those party members of my generation who spent four or five years under military discipline will know what I mean. Orders then were obeyed without question at the time, and maybe queried afterwards through the proper channels. There are those who feel that our national status would have been enhanced if we had not been involved in that war, but surely there are none in our ranks who deny the necessity of the one in which we are now involved politically.

The years of strife have produced a man who, in my opinion, has all the qualities necessary for the successful direction of our forces. He is durable; he is devoted; his political beliefs are entirely sound; he is a splendid public speaker and a masterful journalist with an unrivalled knowledge of his subject.

Able men have been plotted against more than once in the NF's history; sometimes they have contributed in part to their own downfall. To think of alternative leadership at the present time and for the foreseeable future would be to commit the gravest of errors.

Our magazine, though it believes in racial differences, opposes race-hatred. All those who oppose multi-racialism should attack the politicians who promote it, not the immigrants, who are merely its victims.

RELIGION AND THE RACIAL CONTROVERSY

The best short work on the true Biblical teaching about race. An excellent exposé of the false propaganda of the Church.

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CHANGE OF ADDRESS

Will all readers please note that until further notice *Spearhead* will cease to operate from its former address at Box 163, London E.C.2 and will function from: Seacroft, Westbourne Villas, Hove, Sussex.

GREAT BRITISH RACIALISTS

As of this issue of *Spearhead*, the series 'Great British Racialists' comes to an end. However, due to the popularity of the feature, a booklet will be produced by the National Front incorporating all the great British racialists featured to date, and about another twenty. Aimed particularly at a Young National Front readership, future great racialists will include Aldous Huxley, William Shakespeare, Edward I, G. K. Chesterton, Winston Churchill, Henry Williamson, Evelyn Waugh, Hillaire Belloc, Sir Arthur Keith, Henry Hamilton Beamish and heroes of the British Empire between 1750 and 1900.

THOUGHT FOR THE MONTH

Not only is television chock-full of Jewish producers, but many of the commentators, news reporters, editors and directors of news programmes are Jewish. Look at the influential national talk-interview programmes where, among others, David Susskind, Mike Wallace, Lawrence Spivak and Irving Kupcinet have reigned supreme. For a long time Stuart Schulberg of NBC sat at the top of the popular *Today* show, under Hugh Downs and then under Barbara Walters, to make certain that while every Tom, Dick and Harry might appear, nothing was to be aired that might upset the continued brain-washing of their viewers as to the Middle East. Try and get something that is anti-Zionist, no less pro-Arab, through the blockade of the three networks and you will quickly find out just how many producers and assistants are of the chosen faith. Calling from Nantucket, at the outset of the October 1973 war, to protest one of the many viciously slanted CBS news broadcasts of that time, I was three times connected with someone bearing an obvious Hebrew name. It has been estimated that close to 70 per cent of the important posts in the media are held by Jews, and there are an infinite number of Judith Einsteins, as at Channel 13, guarding the gateways to the top echelon.

ALFRED M. LILIENTHAL
The Zionist Connection

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The Editor,
Spearhead,
Seacrest,
Westbourne Villas,
Hove, Sussex.

Letters

SIR: I wonder how many members who voted for the resolution on October 26th 1979 at the NF AGM deplored the involvement of the monarchy in multi-racialism anticipated such complete confirmation on Xmas Day in the Queen's 3 p.m. broadcast? For 20 minutes, without relief of intermission, bemused whites were "edified" by a non-stop paean to black power and assiduous licking of black bottoms. The unedifying spectacles were officiated over by the Royals who were apparently the few white faces among the throng.

Patriots mercifully trying to forget the August betrayal in Kampala were treated to a re-run of the degrading scenes which prompted even the normally obsequious Tories to enquire of Thatcher at the Blackpool Annual Conference whether she had wiped the blood from her sleeve after her dancing capers with the terrorist murderer Kaunda, who has allowed his territory as a launching pad to slaughter British Rhodesians.

Will the overdue tax relief for the overburdened British long promised by Thatcher be facilitated by cutting the many millions paid to Mozambique, Tanzania, and Zambia (among others) from the slush fund euphemistically called Overseas Aid? Or were they promised extra cash for their "services"?

IRENE G. ASTBURY
Sheffield, Yorks.

SIR: According to a recent BBC Radio item officials of the United Nations are preparing a scheme to provide all the world's population with a supply of pure, clean water. It is estimated that the scheme will cost the enormous sum of £150,000 million. Readers of *Spearhead* will not be surprised to learn that we in the West will be expected to foot this staggering bill.

Since one of the scheme's principal objectives is to prevent death by water-borne diseases, the inevitable outcome will be an ever greater number of Third World mouths to feed, which, in view of the normal agricultural competence of Third World nations, will lead to yet more hunger there, which in turn will lead to yet more demands for aid from Western Europe.

How much longer are the nations of the West going to put up with being robbed of their resources for the benefit of the teeming millions, or more accurately, hundreds of millions of the Third World who, as we all know, are so profoundly grateful for the help they receive that they simultaneously hold out one hand for the money and use the other to wave their fists in the air and shout out imprecations about colonialist oppressors etc. etc.

Isn't it odd by the way that, although the people of the Third World are just as intelligent and competent as we are — or so we are continually being told — they never seem able to achieve anything for themselves but must always call for technological and financial aid from the people of Western Europe and the United States?

It is alarming to see what inroads into the minds of some of the British people the massive propaganda in favour of aid to the Third World is making. A writer in the correspondence columns of the *Daily Telegraph* the other day advocated the compulsory deduction of 10% of all our incomes (which we could all well afford, according to the writer!) which money should then be given to the Third World. I wonder how all those people in this country struggling to make ends meet would regard this idea? I wonder too how much of her income the writer contributes now?

H. S. HALL
Bury St. Edmunds, Suffolk

SIR: In my article in the November issue ('Racism: Heresy or Instinct?') I mentioned sickle-cell anaemia which is a genetic disease afflicting only Blacks or some of those peoples of southern Europe who have been "infiltrated" with Black genes since classical times.

As a corollary, I should like to mention some other diseases which are the exclusive misfortunes of specific races. Cystic fibrosis affects only White gentiles. On the other hand, the following grisly clutch, most of which are killers, are reserved for those of Jewish descent: Bloom's Syndrome, Tay-Sachs Disease, Torsion Dystonia, Gaucher's Disease, Niemann-Pick Disease, Familial Mucolipidosis IV. Perhaps some of your regular readers — Dr. Jacob Gewirtz, for example — might care to confirm this. They are all transmitted genetically, not by contagion.

Races can eventually acquire considerable resistance to contagious diseases. Genetic diseases, on the other hand, are an ineradicable danger in all cases of racial miscegenation.

DR. PETER H. PEEL
Reseda, California

SIR: I see that "Red Rudi" Dutschke, figure-head for the Great Unwashed and truculent student Leftists of the 1960's, recently died in his bath.

Presumably, of shock!

N. J. GRIFFIN
Downing College, Cambridge

LETTER OF THE MONTH

Spearhead publishes the best letter to the press on National Front policy every month. Send your cutting to us not later than the 15th of the previous month. You could win a £1 Nationalist Books voucher. This month's winner (below) was published in *The Accrington Observer*.

Sir — I was amazed at the sheer gall of the local members of the so-called "Anti-Nazi" League — all two of them, according to the photograph printed in Saturday's "Observer" to picket the Police Station in Accrington over the "controversial" death of Blair Peach in the Southall Anti-Nazi League riots.

Although their representative, Mr Doug Holton of Hyndburn Trades Union Council, denies that they are criticising the local police, the scurrilous leaflet which they have been distributing is nothing more than an infamous smear against the police everywhere, with its emotive accusations of murder and cover-up.

The hypocrisy of the League with regard to the police is shown up all to clearly when you look at how they have organised riots in the past which have resulted in scores, if not hundreds of serious injuries to the police, who they

regularly castigate. The tone of their attitude to the police is most clearly shown by the National Organiser of the Socialist Workers Party (a party of which the ubiquitous Doug Holton is also a member), Steve Jefferys, who is on record as stating: "Since the police have no inhibitions about throwing bricks and using police horses and riot shields, intent on allowing the NF to march, we will use the means necessary to stop them".

Of Steve Jefferys a report in the "Daily Mail" (15/8/77) stated that he supported "the use of knives and acid bombs to fight the National Front". Needless to say this means that they must also be willing to use such weapons against the police, as has, in fact, happened. And anyone who watched scenes of the Southall riots on their television sets earlier this year cannot surely have forgotten the sight of Anti-Nazi League rioters hurling petrol bombs down at police from second floor windows?

If the League now complain about how the police handled

them they have only themselves to blame. They are merely reaping what they have so wantonly sown. If the police did over react (which I doubt) it was with due cause. I have seen the League in action. I am not and can not be taken in by their hypocrisy.

As time goes on the ANL reveals its true nature with ever-greater clarity. Just as most of its active members are drawn from the extreme left, so it is in reality nothing more than a Trotskyist machine, which is being geared up for an assault against British society, undermining in the process whatever bastions of law and order, like the police, that it can with whatever baseless smears it can dredge up.

It is about time that we all stood up and supported the police wholeheartedly and told these Red smear-mongers where to go.—Yours etc.

DAVID RILEY,
North Lancashire
Regional Agent,
National Front.

4-Lodge-street,
Accrington.

INTERNATIONAL FINANCE PROVOKED IRAN CRISIS TO PROTECT PROFITS

Contd. from page 4

cache of historical documents — hitherto kept strictly secret — which reveal that both staged property sequestrations had much in common:

• Like the economic war on Iran launched by the White House and its allies on Wall Street, the seizure of German assets, funds, properties and — very importantly — scientific and commercial patents involved the Rockefellers. (David represented the family's financial interests and Nelson, freshly appointed assistant secretary of state for Latin America, its political clout.) Other bankers, some of them implanted high in the government (Henry Morgenthau Jr.), senior espionage and special-operations agents from both the US and Britain (William Donovan, William Stephenson), and a president (Franklin D. Roosevelt) were willing to conspire in secret with these plotters and implement their plans. This was in clear and potentially criminal violation of Roosevelt's Constitutional oath.

• Like the Iran affair, the sequestration of Germany's assets and the ensuing armed conflict began with a media campaign vilifying Germany's leaders and extolling their opponents. Busy as beavers, the secret agents who formed part of the scenario supplied doctored evidence, forged documents and planted "news" stories to keep the campaign alive.

Those who stood in the way of the plotters were slandered (as was John L. Lewis, the mineworkers' leader and president of the then-independent CIO in 1940), discredited (as was Charles Lindbergh) or ruined (as was Sen. Burton K. Wheeler).

• Although there have been rumours aplenty, up till now there has been no hard evidence to document just how the campaign against Germany was orchestrated in 1938-41. The new documents examined by *The Spotlight* reveal that a secret operations centre was set up by British espionage agents in New York. The centre was the source of the sabotage and propaganda aimed at taking over Germany's assets and removing her as an industrial and mercantile competitor of the leading British financial combines.

• A hitherto-secret document examined by *The Spotlight's* investigators — a retrospective review compiled by British agent William Stephenson in 1943 — candidly headed "The Campaign Against German Business," states the aims of the Rockefeller-Morgenthau-Roosevelt consortium forthrightly:

"We helped create an atmosphere in which the president (Roosevelt) could act and seize companies or suspend their activities. The American people, persuaded by disclosures in the press that German commercial machinations were a menace to their own security, accepted these orders as



Banker David Rockefeller with President Sadat of Egypt

essential . . ."

What this report does not specifically add — but what the rest of the documentation dramatically reveals — is that those "disclosures in the press," designed to dupe the American people into viewing Germany as a "menace," were the result of doctored and forged evidence.

Boasting of his prowess as a master of subversion and dirty tricks, Stephenson, the British operative — who was ultimately knighted for his services in this affair — describes in another report how the huge and prosperous German chemical firm Schering AG was driven from the American hemisphere. Compromising "evidence" was forged by British intelligence suggesting that Schering's management was involved in illegal and subversive activities.

WORLD WAR PREFERRED

Most of the time, however, Stephenson stayed in his office. It was a sumptuous little suite of rooms placed at his disposal rent-free, as the documents reveal, in the heart of Rockefeller Centre by Nelson Rockefeller himself. Nelson Rockefeller had strong personal interest in the underhanded operations and dirty tricks of Stephenson's staff as he was the senior State Department official in charge of hemispheric affairs.

Nelson Rockefeller took the lead in ejecting German firms from Latin America which competed with, or undersold, the Rockefeller subsidiaries. Among such competitive German corporations subverted, discredited and ultimately driven from Latin America were the Brazilian and Argentinian affiliates of giant I.G. Farben — the world's leading chemical combine.

Siemens-Schukert — a pioneer in electrical industries — and the Stinnes group of high-quality steelmakers, among many others, also fell victim.

Nor did the conspirators care then — as they are indifferent now — about the approach of world war. On the whole, that was their preferred course of events. They

spared no effort to pit America against the "beastly" and "aggressor" Axis powers.

Their concerns were selfishly limited then as they are now: "Oh this is terrible!" Felix Rohatyn, Wall Street tycoon and a partner in the multinational Lazard Freres investment firm, was heard to exclaim at Manhattan's fashionable La Cote Basque restaurant when told that the Iranian caviar running short, he would be served Russian caviar instead, at \$42 per teaspoonful.

But for all the show of affluent arrogance, Wall Street anxiously anticipates far graver dangers than a tight supply of caviar.

DOLLAR DISASTER LOOMS

The hasty and manipulative seizure of Iran's bank assets has exposed the dollar to a worldwide run by foreign investors fearful that they might be next on Washington's seizure list.

And, if the run becomes a rout, with the petroleum-producing nations beginning to dump their immense dollar holdings, now estimated to exceed \$175 billion, Americans will confront the collapse of their economy.

Just as ominously in the long run, the world is growing aware that in the matter of safeguarding and respecting the assets of those who are not members of the ruling circle — whether foreigners or compatriots — the US record is just about as dismal as the Soviet Union. As *The Spotlight's* newly unearthed documentary sources demonstrate, Nelson Rockefeller — playing the role of an assistant secretary of state and Henry Morgenthau — pretending to be a loyal secretary of the treasury — even managed to track down and appropriate German funds deposited in Swiss banks, where the US government had no authority and little concern over them.

Now the petroleum-producing states are asking themselves the weighty questions: "Are my assets safe in dollars? Are my deposits protected in US banks?" The fate of the dollar literally hangs on how these questions are answered.

RESIGNATION— A PERSONAL STATEMENT

by John Tyndall

As most readers will know, I have resigned from my office as Chairman of the National Front with effect from the 31st January.

This is a decision which I have made with great sorrow and one that I have not taken lightly. On the contrary, it is one to which I have given very careful consideration for a long time.

It will be well known to most readers that the National Front has been passing through a period of tragic internal division — much of it inspired and promoted, I am in no doubt, by our political enemies.

In such a period of division, the burden of responsibility resting upon the party's leadership becomes that much greater and the task of leadership that much harder. In such times it is all the more essential that leadership is strong and that it grapples firmly with the causes of division and conflict wherever they may manifest themselves, and carries through with determination those decisions necessary to remove these causes.

I have become convinced by the experience of several months that the recent system of Directorate rule as it operates in the National Front, in which 20 Directorate members vote upon each decision and in which each member's vote is as good as the other's — irrespective of seniority or responsibility, is inadequate to provide the party with the firm and impartial leadership necessary to steer it through divided times such as we have been going through.

This inadequacy is compounded when we consider the procedure by which the Directorate is in the first place chosen. It is a system that does not result in people being chosen on merit or on performance, least of all on loyalty, but one which lends itself to the very factionalism that it should be the purpose of the party leadership to avoid.

The system has imposed upon me as leader of the National Front quite impossible conditions. Members look to me to take the action necessary to lead the party from out of division and chaos and back to unity and strength, and if such action is not taken failure to take it is regarded as my failure.

But in fact the system does not permit me to take any such action because it deprives me of any effective power to act.

I have been in a position like that of the captain of a ship whose job it is to see the ship to port through stormy seas and with enemy submarines lying in wait along the route. But by the absurdity of our rules I am not permitted to have my hand on the steering wheel.

In the course of our recent party divisions it has been necessary to take disciplinary action against those whose behaviour has contributed to the division. But for the disciplinary powers of the party's leadership to be respected it must be seen that such action will be taken against all those in the party who have played a divisive role, irrespective of the faction to which they belong.

In this regard a matter came to my attention last October which quite clearly called for disciplinary action. It involved a very high-ranking officer of the National Directorate who had sent to a young male member in the West Midlands a letter full of undertones of homosexuality. I took the matter of this letter

up with the National Directorate and urged upon it that the sending of such a letter constituted an action totally unacceptable coming from an officer holding a high position of seniority, responsibility and trust within the party. I further informed the Directorate that this letter had caused a storm of anger and protest in the West Midlands, where it had been discussed at a meeting of the local regional council. This storm had been, in my opinion, thoroughly understandable and justified. It was, I said, the duty of the Directorate to act against the officer responsible and relieve him of his membership of the Directorate and all other positions in the party.

The Directorate declined to take any such action — although before and since it has taken disciplinary action against other members of the party for offences far less serious and damaging to the party. I have not opposed these other actions, which were absolutely necessary, but I have warned the Directorate in vain that the use of disciplinary powers would dangerously alienate party members, and further accentuate party divisions, if such powers were not exercised consistently and impartially.

As I predicted to the Directorate, its failure to act to remove the taint of homosexuality from the party's leadership has caused widespread defections from the party, particularly in the West Midlands. This failure has also led to the supposition that Directorate discipline is influenced by factional considerations — a supposition which only serves the cause of those who work to divide and wreck the party.

In consequence of these developments, I have come to the position where I am only prepared to carry the burdens of leading the party if I am empowered to take firm action where I judge it to be necessary for the good of the party, including the power to remove from offices in the party those who bring the party into disrepute. For me to be given such powers would require a mandate from a general members' meeting. Accordingly I proposed to the Directorate that it should convene such a meeting, invoking the powers given to it under the NF Constitution, Section 11, Sub-section 20 (ii). In support of my proposal I maintained that the condition of the party at present was such that a genuine crisis and emergency existed which justified the application of such powers, and that this crisis and emergency did not permit a wait of nine months before the next scheduled Annual General Meeting in October of this year.

The Directorate rejected my proposal, and accordingly I have tendered my resignation.

I would like to say in conclusion that the action I have taken should not be regarded as indicating any sympathy for the Fountaine/Kavanagh faction, which loyal members of the NF should oppose with the same vigour in the future as in the past, or for any breakaway movement. What is wrong in the NF can only be remedied by people staying in the NF — and acting to remedy any such wrong within the constitutional framework.

I am prepared to resume my duties as head of the party if I am given the power to act that I require, not unless.

NATIONALIST BOOKS

WORLD REVOLUTION. Nesta Webster £3.00 (37p postage). A classic. The standard work on subversive movements since the 18th century Illuminati. 1921 (reprint), 327pp.

THE ZIONIST CONNECTION. Alfred M. Lilienthal. £12.00 (99p postage). A sensational exposure of Zionist power politics that the Establishment is trying to suppress. The author is taking legal action to

compel his publishers, who have caved in to Zionist pressure, to keep the book in print. We have obtained a small number of copies and may not be able to purchase any more, so get your copy while this limited stock lasts. 1978, 877pp.

All titles available from Nationalist Books,
PO Box 163, London EC2A 3AU.
Cheques, POs payable to Nationalist Books

SUPPORT THIS MAN!

National Front Rochdale Organiser Peter Barker has been given a three-year prison sentence as a result of a skirmish that took place in his home town in which a communist was stabbed. Peter is appealing against his conviction and sentence on the grounds that he was not involved in the stabbing at all but merely defended himself with his fists when the red tried to rip his shirt off his back.

Peter Barker and his family are dedicated NF activists who have worked tremendously hard to get the local branch established. If his appeal fails and he continues to suffer incarceration, the Rochdale NF will suffer a bad blow.

We are launching a special fund in Peter's support. This fund will have a dual purpose: to cover any legal expenses involved in his appeal; and to help support his young son while he is in prison. Will all those able to contribute to this fund please send their contributions to Peter's father, Mr. H. Barker, 155 Todmorden Road, Littleborough, Lancs. All cheques or postal orders should be made out in the name of Mr. H. Barker.

Please give generously to this fund so that we may do all possible to help Peter Barker regain his freedom and so that his son is not made to go short in his absence.

NATIONAL FRONT MARCH & RALLY "DEFEND WHITE OLD FOLK! REPATRIATE MUGGERS!"

Sunday, 2nd March

Assemble: 10.45 a.m. Wyndham Road, off Camberwell New Road, S.E.5 (four minutes' walk down Camberwell New Road from Oval Underground Station on the Northern Line)

March off: 11.15 a.m.

(N.B. This date and venue replaces arrangements advertised in the January/February NF Members' Bulletin.)

South London is experiencing a rash of really vicious muggings against White Old Folk. Let's have a BIG MOBILISATION TO DEFEND THEM AND EXPRESS OUR OUTRAGE!

NATIONAL FRONT MARCH & RALLY "ULSTER IS BRITISH FOREVER! SMASH THE I.R.A.!"

Saturday 15th March in GLASGOW

Assemble: 11.00 a.m. Wishart Street, Townhead, Glasgow

March-off: 12.00 noon. **Open-Air Rally:** 1.00 p.m.

This will be one of the great National Front events. Scottish Loyalists, and four Loyalist bands have promised support. Don't miss it!

NATIONAL FRONT NORTH OF ENGLAND REGIONAL RALLY

Saturday, 1st March at 3 p.m.

Venue: The Horseshoe Bar in the Casino, South Promenade, Blackpool Pleasure Beach, Blackpool

Speakers: ANDREW BRONS, JOHN TYNDALL

Chairman: ALVIN HANSON

Social in the evening, with cabaret. 7.30 p.m.

The Association of British Ex-Servicemen (A.B.E.X.)

Having observed the dedication of AJEX, The Association of Jewish Ex-servicemen to preserve the Jewish people we have decided to model our movement on the great example shown. Our main task will therefore be to preserve the Anglo-Saxon-Celtic people of these islands and their Institutions, tradition and culture.

Membership will be open to British ex-servicemen and women who have taken part in campaigns in the first and second world wars, in Korea, in Malaya, in Borneo and in action against the Mau Mau in Kenya and the IRA in Northern Ireland.

We are appalled at the degradation being shown into our homes on the television screen and the way in which our culture is being destroyed in our schools and in the mass media by alien philosophy and propaganda.

We are angry at the way our women are being mugged and raped in our streets and we are fed up with the sloppy politicians we elect to our legislature.

Write for particulars enclosing 25p to:-
**THE ASSOCIATION OF BRITISH
EX-SERVICEMEN (A.B.E.X.)**
P.O. Box 8, ASHFORD, KENT.

THE FACTUAL PROPOSITIONS OF NATIONALISM

Contd. from page 13

than the previous combination of the selfish individualism of the politicians who owned themselves and the localised patronage of those who were owned by others. There has also been a massive centralisation of the means of communication and education.

The parallel ideological development of internationalism has led to people who are intuitively internationalist (notably but by no means exclusively Zionists) wielding the patronage in both the fields of politics and communications. The existence of that patronage has tended to ensure that the people who have risen in both politics and the media (not excluding education) have been predominantly internationalist in outlook, whether by intuitive conviction, conversion or mere cynical calculation. There does not need to be a conscious, all-embracing conspiracy; there is a sufficiently wide consensus among people in important positions, complemented by an unconscious (as well as conscious) awareness among their followers, of what is expected of them. Consciously 'conspiratorial' decision-making can be restricted to the relatively small number of adepts of such bodies as the Bilderbergers, the Council on Foreign Relations and the Trilateral Commission; as well as to the very specific tactical moves of rank-and-file subversives. Instructions do not need to be given to those who know what to do.

We reject completely the determinist view of Marxists and others who project an objectively-discriminable and immutable pattern of future events. Those who stand as spectators, viewing the world at a comfortable distance, examining causes and predicting effects, should read G. K. Chesterton's sobering account of the 'game', 'Cheat the Prophet', played, according to Chesterton, by ordinary people. The people praise the prophets while they are alive, bury them with honours when they die and then simply go and do something different! Nevertheless, we do believe in the more subjective concept of 'destiny': a projection that is not depen-

dent upon an objective calculation that something will happen but a subjective determination that it shall.

In particular, we reject the belief that history is simply a linear progression towards an ever-better world, perhaps with the hope and expectation that we shall eventually approximate to human perfection. By the same token, we reject the related belief that almost any change in the world is a direct or indirect change for the better. Our belief in the relative constancy over time of human nature, and in the hereditary origin of individual and ethnic differences, precludes the possibility of a wholly new type of man (and therefore society) emerging, in the mode of Marxist anticipation.

VALUES AND FACTS

I said in the first of these two articles that values cannot be positively deduced from purely factual propositions. Our values are no exception; they are not derived positively from our factual propositions but they are complemented by them. Furthermore, the attempts by our opponents to demonstrate that our values are at variance with the facts (i.e. impossible of fulfilment) have not merely failed, they have resulted in their own myths being exploded and their own values being rendered futile.

The belief of Marxists and some liberals in the desirability of achieving a world in which all people and peoples approximate to equality of ability can be shown to be nonsensical when races and individuals can be shown to be unequal and unchangeably so. Their belief in the desirability of an all-embracing world state based on an all-embracing world society can be shown to be at variance with the instinctive nationalist/racialist feelings of all peoples; the very real existence of different races; and, particularly, the relative homogeneity of the British people.

It is from fundamental values, modified or complemented by factual propositions, that concrete policies are derived. However, whilst the values of the Establishment are steadily eroded by factual revelations, ours are daily becoming reinforced.

EDUCATION KILLS 99 PER CENT OF POPULIST GERMS

Contd. from page 10

infertile, mixed soil whose ingredients are ideological confusion and ignorance. Various brands of populism develop because those not driven by genuine conviction collapse under the first impact of pressure or division, and because such people do not really understand that the political path we are treading is fundamentally different and separate from that of our political opponents. Our task is to educate an elite who — because they know precisely where they are going, ideologically speaking, and who above all believe totally in why they want to get there — can never be lured down the byways of our enemies.

The Editor regrets to have to announce that due to instructions from the owner of *Spearhead*, no articles by Mr. Martin Webster will be published in this issue of the magazine, or in subsequent issues. Mr. Webster was *Spearhead*'s Assistant Editor from 1964 until 1965, and then from 1969 until 1976. From 1976 until December 1979 he was Contributing Editor.

SPEARHEAD FUND

SPEARHEAD is not at the moment able to be self-supporting; it needs voluntary contributions over and above income from sales and subscriptions in order to meet running costs.

Your help would be greatly appreciated. Please make out your postal orders or cheques to Spearhead, and send them to: Seacroft, Westbourne Villas, Hove, Sussex.

Find out about the National Front

Send 20p for information pack.

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